



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

VOL. XXVIII. NEW YORK, JANUARY 18, 1883.

NO. 1.

NOTICE.

The fiscal year of this Society closes on Saturday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decrease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

CHRISTIAN WORK IN JAPAN.

BY REV. J. H. BALLAGH, OF THE MISSION OF THE REFORMED CHURCH.

During the early part of August the cholera epidemic became so bad in Mishima that audiences could not be assembled at the usual place of preaching; and in the infected districts the people became almost frantic in their attempts to avert the disease by religious processions, by continual drummings, and united repetitions of prayer. This became so painful that our faithful labourer, Rev. Ito Tohichi, felt compelled to speak to the people of "a better way," and to point out the way of salvation to their affrighted minds. The Christian brethren thought it hazardous to preach on the streets at any time, but especially at such a time of excitement. He, however, could not rest, but sought direction in prayer. He commenced, and although the night was rainy, felt encouraged by some kind attentions shown him while speaking, such as a man

holding an umbrella over him. Incidents like this encouraged him to proceed until the middle of August when the sickness began to abate, and a three days' festival to the great Shinti god of Mishima was to take place. He sent for my assistance and I arrived there in time to spend two nights at the street-preaching place with him and his fellow helpers. The Bible cart was the rallying point. It was drawn to one side of the wide street facing the temple grounds, and the speakers held forth from a platform on the cart. First the Bible colporteur and the student assistant spoke of the Scriptures, their teachings, etc. Then others followed, with little intermissions to allow for the sale or examination of Bibles. When it came my turn to speak I contrasted the first time I ever preached there, which was also on the street, ten years ago, and what we were now permitted to behold. This Bible cart, with its precious store of Bibles, these young preachers, one of whom was arrested on the same night going to a house of ill-fame, but now a preacher of the gospel. These formed some of the causes for congratulation on "What the Lord had wrought."

The second night I preached on "Christ the Light of the World," and contrasted his teachings with those of Buddhism and their practices. Two old priests were present and stood right before me. I had to return to Nahine the next day, and left the brethren to continue the meetings.

The third night was as before until one of the speakers urged the audience to ask questions. This was not a judicious act on his part.

The priests sought to induce some one to ask questions they should dictate. Failing in this they commenced themselves. Their first and only question was, "Who invented the Japanese alphabet, or syllabary." On receiving the reply, "This had nothing to do with Christianity," the priests replied it had, for these Bibles are written with those characters. "Now who invented them?"

The reply was that every schoolboy knew it was Kobodaishi, the founder of one of the powerful Buddhist sects in Japan. The priest, who was of a rival sect, pronounced him a fool and claimed the invention as of his sect. This led to a cry

among a party of his parishioners that the "Jesus sect was beaten," and that was soon followed with dirt throwing and stones.

No one was seriously injured, although the colporteur got a sound thump with a stone on the back, and Mr. Ito got pretty badly bespattered with mud. A friendly restaurant keeper near by besought the party to take refuge in his shop, which they did, whereupon the mob were for setting upon him as well. He, however, stood his own until a policeman, privately called by the wife of Brother Ito, came to the rescue. One of the assailants was arrested and the besieged party conducted home. The priests had early slunk away.

The brethren took it all with astonishing coolness and even with seeming pleasure. The result was that the priest party was greatly displeased with their leaders, and accused the priests of running away, while the Jesus sect remained to the last and were conducted home in triumph by the police.

Great commotion throughout the whole city followed the event; part held with the Christians and part with the priests. The better class said it was no defeat for the Christians not to answer who invented the "*kana*," and the baser sect affirmed the Jesus sect beaten. To this the press of the neighbouring city (Numadze) gave colour by calling the Jesus sect the "Amen sect" and the "Our Father in Heaven sect," etc.

Brother Ito was concerned about what course to pursue for the future. As for himself he would willingly die for the Master's sake. He determined he must go forth, if alone, the next night. But Providence kindly relieved his feelings and averted harm by a heavy downpour of rain, so that it was impossible to go.

Next day was the Sabbath. His brethren tried hard to dissuade him from the attempt. They had intelligence of a plot to kill the preacher if the priests could not silence them in arguments. At the usual Christian meeting there was a good attendance. This being over, Brother Ito and a student and assistant colporteur went to the old stand and spake each for about twenty minutes. It was late, but a good audience soon gathered and no violence was offered.

On Wednesday evening following, at their usual Christian meeting, in a private house, the street was soon packed with people for blocks in either direction. The light porches and sheds of houses opposite were broken down with the crowds of people trying to witness something they all seemed bent upon seeing. One or two had spoken when a yell arose from all sides as Brother Ito began. Seeing it was of no use to proceed he calmly sat down on the floor mats. Thereupon three or four priests, followed by two so-called lawyers, cleared a way through the crowd and entered the house. The first priest asked, "What about the question?" Ito replied, "What question?" He said, "The question of the *kana*." Ito said he had no time to examine such questions and it was out of his province. He was a teacher of Christianity and that alone. The second priest then interrupted by saying apologetically, "We have come to ask a favour of you; that you should not preach any more on the streets." The third said, "We have no authority to stop your preaching in the street, but we are afraid some accident will come to you or to others and we wish to avert it." Ito thanked him for his care and consideration, but

replied that he had not begun street preaching without prayer and forethought, and he could not comply at once with the request. If there were good reasons why he should not do so he was willing to hear them at the proper time.

So ended the priest colloquy. Then the lawyers asked, "Why do you not proceed with your preaching that we may see what questions to ask?" Ito replied, "We cannot preach to so unruly a crowd, our voices cannot be heard. I came here to preach and I must request you to withdraw, for while you remain the crowd will not disperse." Three policemen appearing on the scene helped facilitate the withdrawal, and the crowd were with difficulty dispersed.

The old priest led them to the great Shinti gateway and there harangued them and promised that the Jesus sect would no more preach on the street. It is said the parishioners threatened to drive the priests out of their temple if they did not set upon and overcome the Jesus sect. The plan was that the priests were to lead the attack, and if defeated then the lawyers; and if they failed then the crowd would end the contest by killing Ito and possibly one or two others. God graciously overruled all to his own glory and to delivering his few faithful followers out of the mouth of the lion.

An encouraging incident was the presence of one or two hitherto timorous and secret believers who now kept close to Brother Ito, as if concerned for his safety and anxious to lend him the support of their presence. On his way home on the night of the anticipated attack he met members of his ward, Buddhists and others, coming to help him. His fidelity in assisting with his own hands in carrying out cholera patients had won his fellow wardsmen to his party, though they were of the opposite party in religious opinions.

Two weeks from this time a Christian fellowship meeting and public preaching service was to be held at Mishima. Owing to the presence of the cholera it had been delayed till the last of August and first of September. The proprietor of the place where they were to meet, formerly a Buddhist and Shintuist in turn, had heard street preaching and been impressed with its truthful character, and gave the free use of his hall for the Christian services.

The Buddhists and Shinti priests in the meantime prepared for an opposition lecture. A tent was erected in the temple grounds and great board placards placed at the entrance, and also one right adjoining the place for the Christian assembly, announcing the lectures "to oppose the false heretical sect." The result was a full house at the Christian assembly, among whom were the priests and lawyers, a few of the better class of people, and a good many roughs. There were about forty or fifty Christians, and the proprietor had some friends invited from the country who occupied seats of honour on red woollen blankets spread near the speakers.

The exercises were introduced by singing, and the speakers and their themes were announced by Brother Ito. We had four addresses each day, beginning at 1 P.M. to 3 or 4 P.M. One of the subjects was, "The Principles of Christianity, its Objects, etc." Another was, "The Pursuit of Virtue—its importance and its only true source." My address was on "Christ the Light of the World," as a teacher on man's relations to God and to man. The attention was marked. Never

had we seen more avidity in hearing and closeness of attention to the speakers. We felt that the impression was good, and that God was unmistakably with the speakers.

The second day's audience was not as large but of the better class entirely. The priest and lawyers were again present. The lectures were an advance on the first, especially our Brother Ito's theme, "*If men can successfully oppose the rising sun then they may hope to successfully oppose Christianity.*" This theme produced a smile and especially as he pleasantly added, "A very big theme for a very small man. Wonder what he will make of it?" And a very magnificent argument he did make of it, going from the sun's grandeur and might to something more mighty still, shining into men's hearts and inspiring them with deathless and the noblest resolves. He showed the impotence of persecution to quench its flame. He showed that no art nor device could successfully oppose it. Its opposers were converted into its most ardent propagandists, and even instances in Japan could be produced to show this result. He gave telling instances of how priests and others had been converted by its power. He was followed by Christ's invitation to all the thirsty to come unto him and drink, and so closed the public lectures. We felt God's Spirit had been especially present throughout.

None of the preachers went to the other lecture, but some of the friends reported that the priest introduced the subject by a startling concession that the Jesus religion was not a bad sect, that he had many of its books, and it was a good religion, but that the false sect meant either the mistakes of its propagators, or the mistakes of their auditors and their reports thereof.

The lecturer was an old and honest priest, and there were about two or three hundred listeners. It did not interest the people as they had hoped and as it would have done had a dispute come off with the Christians. I paid a visit to the tent just at its close. The priest in full canonicals was sitting and lecturing on patriotism, filial piety, and such virtues. The good country people were sitting in a very reverent position before him and almost looking up to him as a god.

The next morning two baptisms took place and the Lord's Supper was celebrated, to our great enjoyment and strengthening in grace. The taking of meals together was almost as good as love feasts in the gladness and singleness of heart with which all ate or assisted in waiting on others.

The last evening meeting was a praise and thanksgiving service. Several stirring addresses were made, but the best of all was of a timorous man of means who for ten years has been secretly an inquirer and now avowed himself publicly a believer. Nor was this all; he made a very telling address, stating why he now must add his testimony to the Christian religion. He said he did it because as he was not yet a baptized person, he might be regarded as not prejudiced in its favour nor desirous of seeking the advancement of his own sect. As a Buddhist then he bore testimony to the unsatisfactoriness of their religion and its untruthfulness; then pointed the way to a knowledge of the truth—"Not the words of the preachers, they were easily mistaken, but to the word of God where were no mistakes." He had

now studied that word ten years and he was so well satisfied of its truth he wished to bear some testimony to the Bible. He wished to do so practically, therefore he pledged himself to pay for all copies of the Scriptures to any amount, to the extent of his fortune, for those who felt they could not pay. And if any bought and were disappointed with their purchase and brought the books, however soiled and worn, to him (the keeper of a large pawnbroker's shop) he would refund the amount of purchase.

This speech brought tears of joy to more than one Christian's eyes and sent a thrill to the hearts of his fellow Buddhists, some of whom were within hearing on the street. The full cup overflowed in a favourable report published in the same paper that had unfavourably represented the state of affairs before, and now coming out on the other side. Surely the Lord can make the "wrath of man to praise him," and to bring forth the righteousness of his saints clear as the noonday!

Of subsequent results I can only say there has been a marked increase of respect and desire to hear the Christian religion since that time. Persons who have not had the least sympathy before have come to manifest an unexpected desire to have meetings at their houses. There has been an increased spirit of prayer and a request for a church organization at Mishima. This request has been granted, and at Christmas time the church organization of fifty to sixty members is to be effected.

Foreign Department.

JAPAN.—In no nation in modern times has the gospel made more rapid progress than in Japan. The readiness of the people to have some share in the work of circulating the Scriptures among their own countrymen, was exhibited when a firm of Japanese publishers asked and received permission, about five years ago, to reprint the New Testament which was being translated under the American Bible Society's auspices. But now an onward step is reported by the Society's Agent, who says that a number of Japanese have prepared a formal paper, asking that in the work of translating the Old Testament, the Japanese Christians may be represented by a committee of their own countrymen selected by themselves.

The dependence of missionary translators upon native teachers and helpers is well known; and the New Testament version, made by Drs. Hepburn, S. C. Brown, and Greene, (which the editor of the *Japan Mail* compared to building a railway through the national intellect), would never have been what it is without the aid of competent native assistants, and especially of Mr. Okuno Masatsuno and Mr. Matsuyama Takayoshi. But it is especially significant, that in a land which was so long closed against all foreign intercourse, and so recently opened for the introduction of Christian thought, the converts to Christianity should be so ready to appreciate the importance of combining native and

foreign scholars in the work of Bible translation, and of securing the utmost accuracy as well as uniformity in a version which, when accepted as a standard, is to exercise control over religious thought and life for generations yet to come.

CHILI.—Dr. Trumbull writes that the work of Bible distribution goes on well in Chili, and that the agent at Santiago does well in his sales.

EGYPT.—Dr. Bliss mentions the receipt of letters from Dr. Watson and Mr. Ewing of Egypt, which state that matters are becoming settled there, congregations and schools being re-organized, and the work of selling and distributing the Scriptures being resumed.

MEXICO.

December 5, 1882.

MY DEAR SIR:—On my way to Zacatecas I spent an afternoon in the city of Lagos, the present terminus of the Mexican Central Railroad. There I entered the beautiful cathedral that stands on an eminence in the centre of the town, and saw, under the great dome, a large square catafalque that had been erected expressly for the solemnities of the feast day called "*El día de los muertos*." On one side of this structure over a temporary altar was placed a large rude picture of *purgatory*—angels assisting popes, bishops, and sinners out of the brown flames of that penitential abode. On two other sides were six quotations, from old church traditions, intended to make the people believe in the existence of that "stopping place of the dead," and enforce them to pay for masses and prayers to be offered up in a dead language to the "God of the living," for the good of the dead; while on but *one side* were found quotations from the sacred Scriptures, and these carefully selected so as not to contradict the teaching of the other three sides. This is just about the proportion of tradition to Scripture that is used in all Roman churches in Mexico. Three times more tradition than Scripture, and Scripture comes last.

Between Lagos and Zacatecas are two long days' journey, with but one town of any importance on the road, the city of Agnascalientes, a most Roman Catholic city of 22,000 inhabitants, where but very few Bibles have been sold and where there is but one Protestant employed in gospel work. Travelling over these plains all day long without seeing a town or village, and observing the devotion of the people, in these cities, to their old time-worn religious customs, one can easily understand how the colporteur with Protestant Bibles to sell can work, and work very hard, without accomplishing very much against such distances and such fanaticism.

Zacatecas, though not a very large town, is a very important one, the capital of a State of about 400,000 inhabitants, and the centre of one of the oldest and richest mining districts of America. It has been for a number of years the centre of the evangelical mission work not only in this State but in the States of Durango and San Luis Potosi. In these States there are twenty-one evangelical congregations, and one in the corner of the State of Jalisco belongs to the same group. There are 1,555 Protestants in the State of Zacatecas, with but two missionaries and two ordained preachers. The congregation of the capital has increased wonderfully during the last

year. On July 16th, they dedicated to the worship of God an old Catholic temple that had been abandoned since the political reformation. It will hold a thousand people; about six hundred are identified with the church in Zacatecas and there is quite a regular attendance of between three and four hundred. It is the largest Mexican congregation I have addressed; there are no foreigners except the preachers, no schools or orphanages to help make up the numbers, as here in Mexico City, but the congregation is composed of Mexican families. They have there also a fine choir, and a Sunday school of 225 members and sixteen classes. But this great progress has taken place in the midst of great opposition and bitter persecutions. Through the instigations of the bishop and priests of the State there have been formed plans for "putting an end to all the Protestants." There was such a plan included in the political plots for the governorship of the State in August and September. But, although the mob was ready on the night of September 2d, with knives and pistols, a large number waiting for the order in the very cathedral, the actual governor was informed in time to prevent both the success of the political designs and the intended massacre of Protestants. Many plans have been formed to assassinate the leaders, but God has given them a way of escape from all harm thus far.

A paper called the *Catholic Union* has been started with the declared intention of "crushing out Protestantism," but, from first to last, it has been filled only with personal insults and infamous calumnies, against Dr. J. M. Provost and the missionary in charge, the Rev. Dr. L. M. de Jesi. The mission has no paper or press through which to answer these base assertions of the adversary. Padre Nava, the priest in charge of the cathedral, shows a certain friendship for the missionaries and had proposed a controversy on the sufficiency or insufficiency of the Bible as a rule of faith and practice. I went one night with Dr. de Jesi to visit him; he felt sure that he could prove the absolute necessity of adding traditions to Scripture in order to form a complete rule of faith. Mr. de Jesi was ready for the controversy provided only that the articles when written should be printed *together*. But the Padre said that the bishop would never allow *that*. This is the trouble; the Catholics are ready for controversy so long as they can forbid the reading of *our* articles, and recommend their own to all the people. Padre Nava was somewhat surprised at the number of Bibles we are distributing now in Mexico. Our visit was marred by the entrance in a half intoxicated state, of the *sacristan* of the cathedral who did not agree with the priests' mode of combating the Protestants, with the pen; but believed in putting an end to them with the knife, and remarked that there was still a plan left for doing it. I promised to send the priest a Latin Bible, and he bade us good-night in the usual friendly way.

In the town of Fresnillo, one day's ride to the north of Zacatecas, we met a congregation of about two hundred on Wednesday night. This is about the usual number, for they had no notice of any strangers coming. Mr. Martinez, the earnest minister of that church, is a prophet accepted in his town and one who has had peculiar experiences as a Protestant preacher. Some time ago he went to visit the only Prot-

estant family in a town called "Rancho de Dios." The people had built a new road to their town and were expecting that day the bishop of Zacatecas, who should be the first to ride over it. Mr. Martinez came first over the road, and finding out that he was a Protestant minister they surrounded him, took him from his horse, built up a fire and first burnt up his papers and books, then becoming more excited placed him also in the fire. Escaping once with but the loss of his beard they again pushed him in, but at this moment the father of the Protestant family of the place came riding into the crowd with drawn sword and diverted their attention until at last an officer of the town came and took Martinez away for the purpose, as he told the mob, of punishing him. Persecutions are still carried on in Zacatecas. I saw a poor man in the congregation with his head and face almost covered with bandages, yet he was singing with the rest. He had been attacked by ten or fifteen men while returning from his work at a mine, had been stoned and beaten and thrown into a ditch and left for dead, simply because he was a Protestant. A schoolboy had been severely wounded on the head by a stone from the hands of a companion, simply because he was a Protestant. All, and especially those who are active in the work of that mission, suffer greatly, because the people hate the name "Protestante." Mr. Severo Provost, who leads the choir and the Sabbath school, has also had charge of our Bible work there for some time, and although it is one of the most difficult fields the distribution has increased very greatly within the last six months. We have now four colporteurs at work in these three States. Returning to Leon I learned that Mr. Alonzo, a former colporteur, while trying to sell Testaments a few days before at the railroad station, had been attacked and almost killed by a half dozen fanatical porters. He is now in the hospital slowly recovering. Many of our Bibles and Testaments have been burned recently in the streets of Leon, and the priests are warning all men against possessing or reading the "heretical Bibles." Yet, considering the work in all parts, there is progress.

Yours, H. P. HAMILTON.

WM. TAYLOR'S EDUCATIONAL WORK IN BRAZIL.

A new station was opened last year by Rev. Wm. Taylor at Pernambuco, where instruction is given to native youth in Portuguese. The school is in the charge of Mr. W. T. Robinson, who wrote as follows, under date of Oct. 18, 1882:

Some of our boys are showing great interest in searching the Scriptures, and I believe we will have some conversions before the year ends. We have not at any time made war against the Catholic religion, although the Catholics in some quarters have from the beginning made war against us; but I have been holding up Christ before our boys, showing them his life and teachings in Matthew and Mark. The former we have read entire, and are now in the seventh of Mark. To-day a boy asked me for a Bible, and spent an hour or so in reading various parts, and especially the lesson which we had to-day about Jesus in Mark v.

I had told them to-day there was no power in heaven or earth that could save except Christ, and then showed them of his willingness to hear

prayer, that he loved us more than a brother, and afterward this boy told me in a conversation that he would pray to Christ. I have found a number of our boys whose training has inclined them to be very religious. God, I know, will soon bless some four boys. He will lead us forward in our work, and enable us to honour his name here. God is with us, and he is more than all that can be against us.

Yours, W. F. ROBINSON.

FROM REV. ISAAC G. BLISS.

STEAMSHIP SATURNO, BLACK SEA, NOV. 7, 1882.

DEAR BROTHER:—Rev. Mr. Cole, one of the missionaries of the American Board of Commissioners for Foreign Missions at Erzeroum, is spending the winter at Erzington, a city some distance to the south of his station. He reports some hard experiences in connection with the Bible and evangelistic work of that region. The colporteur, blind Horitoon, has continued his sales of Scriptures in the midst of much opposition and obloquy. Though often spit upon and most outrageously treated in other respects, he has not lost his love for the work, but toils on in faith that the harvest so long delayed may soon be gathered. Mr. Cole reports the opening of a mission school in Erzington, and gives a cheering account of one of the pupils who has been received on probation. The history of this youth, Toros by name, is of no little interest. When a lad of only twelve years, and in attendance upon one of the schools of the old church in his native city, his heart was stirred with a vehement desire to become a preacher. He speedily finished the studies taught in the school referred to, and teachers and friends pronounced him well educated, and prepared for any work in any calling. Not so thought the young man. He had learned enough to know that his education was very incomplete. Far from satisfied he made inquiries in regard to other schools. As a result of these inquiries his attention was directed to our institution in Constantinople, embracing a school, hospital, and reformatory. He determined to go there, but in this he was opposed by his father. He accordingly went to work and earned about fifty dollars. Half of this he gave to his father, and with the remainder in hand he started for Constantinople, eager to gratify his desire for a better education. On reaching the capital and visiting the school he found it no place for a youth with his aspirations. Toros was now in straits. He was without money and without friends, and was obliged to seek employment. After a time he found work in the shop of a shoemaker. Here he remained two years, and having earned a little money returned to his native town dissatisfied and discouraged. He had become so demoralized that his disappointment drove him in an evil hour to the wine cup, and to such an extent did he give himself to exciting drinks that his friends became alarmed. One day while under their power he called out most rudely to the colporteur passing along on the other side of the street, "Come over here, you blind old Horitoon! What is that you are selling?" Unprovoked by the epithets cast upon him he heeded the call of the young man, went to his side and told him in kind tones what he had for sale. Before he left him the giddy youth was prevailed upon to buy a New Testament, though he refused to pay the full price. Influ-

enced by the hope that the book might be of lasting benefit to this wilful wanderer from the path of virtue, the bookseller said, "Take the book, for if you read it well I know that you will pay the remainder some time, if not I will bear the loss." These words of blind Horitoo were not in vain. Toros took the book and became deeply interested in its contents. Conscience was soon on his path goading him with her rebukes.

He soon became more dissatisfied than ever with his lack of knowledge and failure to secure the object he had placed before him. His friends noticing his appearance, and divining the cause, urged him to visit some of the sacred shrines of his church. Having heard of the virtue of visiting a large monastery near Bitlis, he listened to his father and prepared to go there. Before leaving, however, he sought out blind Horitoo and paid him in full for the New Testament, the reading of which had already profited him so much. The young man was not quite sure what would be the effect upon him of a visit to the most sacred of sacred places. Would it really ease him of his heart trouble? He determined to give the thing a fair trial, and make it a final test. If peace came all would be right, if not he would give up his confidence in all such things. When he reached the monastery he walked around the sacred structures, and called to mind the amount expended in their erection. He narrowly observed the ecclesiastics gathered there, and asked them questions which the reading of the Testament had started in his own mind. He was disgusted at the ignorance of these teachers of the people. He tarried but a few days and then left, convinced of the hollowness of the service rendered, and the heartlessness of all connected with the monastery. There was nothing in what he saw or heard to satisfy his conscience, or give the peace he sought. Once again he turned to his home, where he studied with an increasing interest his new book. What that taught him he resolved to put into practice. Andrew-like he was eager that his friends should know what a treasure the New Testament was; but when he told them they laughed him to scorn, persecuting him, and caused him to be turned out of his father's house, and disowned by his friends; but his new master did not forget him, and he found in blind Horitoo and other followers of the gospel those whose love and kindness were a cordial to his spirit. He hopes now in the mission school to gratify his long cherished desire to pursue his education, and fit himself to be a teacher, not as a bearded monk, but as a living witness of the truth and a preacher of the gospel. May he not be disappointed.

Yours,

ISAAC G. BLISS.

CHINA.

REPORT BY MR. JAS. WARE, SHANGHAI.

During the last few months I have visited a great number of opium shops, which in the afternoon are crowded with lovers of opium. In these places are to be met people representing nearly every class of Chinese society. I have free access to all the shops, and visit them as systematically as I can. I have sold as many as twenty books on one visit in one of the largest shops, sometimes none at all;

although it is very rarely I have to leave without selling one or two.

There is still a good demand for books on the steamboats, although it is very evident that on all sides the books are becoming widely known. The Chinese Scriptures placed on board in the racks for the use of the Chinese passengers are always well read, and constantly require replacing. On several occasions I have found other books than ours in the racks, probably placed there by sympathizing priests or others desirous of doing good. The books treat entirely on morality, chiefly taken from the writings of Confucius. There are two books, however, issued by Buddhists and Taists, which exhort people to reverence their gods. The larger of these is got up nearly the same as our New Testaments.

An interesting case concerning our English Bibles placed in the saloons of the different steamboats has just come under my notice. An officer of one of the vessels belonging to "The China Merchants Steam Navigation Company," told me he was reading the Bible through. When he commenced he had no intention of doing so, but the print was so large and easily read he determined to keep on. When I last saw him he was half way through. There is every reason to believe these English Bibles are frequently well read.

CHINA.

EXTRACTS FROM MR. A. COPP'S JOURNAL FOR JUNE AND JULY, 1882, IN THE PROVINCE OF KIANGSI, NORTH OF THE YANGTZE RIVER.

On the morning of the 1st of June we made our way towards Tai Chow, a sub-prefecture city, some fifty-eight miles from Ching Kiang. The scenery along the way was very beautiful, not at all like China scenery generally; the country is quite flat but has plenty of trees, especially along the river side. In Tai Chow we sold books pretty well. The mandarin of the city sent a few men to protect us from the people, or from the boys, as he said; we did not want this at all, but I suppose the good man thought that the students then up for the examination might be troublesome if they saw foreigners about and unprotected by any of his men.

Sunday I got the ague and was fit for nothing. Next day Wang got ill, and Ten, who came home last month nearly dead, was the third of our number taken ill in that city. It was pretty evident that our stay there should not be lengthened more than necessary, so we who were able set to work with all our might, selling books during Monday and Tuesday; Tuesday being the last day the students would be about the streets before entering the examination hall. We sold a good many books towards the north gate and about the examination hall, considering that two of our men had been there a little while before.

Many of course would not buy, some were rude, others polite. One said that if he bought a gospel and took it home, we would then know all that was going on in the place where the book was, expecting I suppose that there was some invisible telephone, or influence, between each portion of Scripture and the head office of the American Bible Society at Shanghai, or our home in Ching Kiang. How little he thought of his Maker taking cognizance of all that goes on, both in his home and in his heart. I did not

see the individual who made that remark, but I should think that his bump of stupidity was wonderfully developed.

After these two good days of bookselling in Tai Chow, we left for Rn Kao, a large district city fifty-five miles to the southeast. On the way we found a number of villages and two towns, one of which was Kiang Yera, where we sold many books. There we got rather more than our ordinary price, for besides getting our stipulated number of *cash*, we got good quantities of mud, rubbish, turnip rinds, radishes, etc., etc. I stood on the boat to sell amidst all this shower of stuff, handing the books to the people on shore, preferring this kind of treatment to being pushed about as they were disposed to do when I stood on the shore amongst them. * * *

The river we are on should have been called the Salt River, or, as I think, the Soda River, for the water all along the way to Rn Kao tasted to me strongly of soda. The natives say it is salt, and get their water for drinking purposes from wells. The water is full of weeds, and very green. I saw some fishermen toiling away at their weary work and in the way their fathers and grandfathers toiled before them. This was with a net, or pair of nets fastened to a tremendous pair of bamboo scissors. How they toiled and laboured to shut their scissors firmly together at the bottom of the river, to pull them up again with a heavy quantity of weeds, to get these weeds cleared at the surface, and then but a possible chance of finding a small fish or so at the bottom of the net! I have never seen fishermen work so hard as these poor fishermen seem to work.

On the 13th reached Rn Kao, a large district city, clean, busy, and full of nice looking shops, and plenty of people "doing business" as they say, and growing rich, now to-day rushing to see a foreigner selling books. The first day I did not go into the city, but sold books from the boat and outside the city gate. Next day, all the morning selling to the people who came to the boat. * * *

After we left this I took Wang into a boat to a village a mile off. We both took extra books, expecting the natives had never seen a foreigner or heard of the gospel before. After hawking our books all round the village, Wang had sold five copies, and I but two. The sales did not pay for our boat. The country around here is so flat and has so much water that one seems to be going through a lake rather than along a river. We made our way to Fu Au, where there are salt shores, and here I was quite alone; but I had a fair sale considering the rain and wet weather we had at the time. Here I found the people willing to come out and buy books from the boat. I found people willing to buy other things besides books, for they asked for cotton goods, kerosene, foreign pencils, knives, etc. All along the street of the little town there is a row of porches on each side of the street, before every house almost without exception, presenting a most peculiar aspect for a Chinese town. The people were polite, and instead of calling me "foreign devil," they said I was an interpreter. This was a slight improvement, I thought.

I went to what seemed a very out-of-the-way place, a salt shore called Tsi Tsau. Here single handed, through rain and mud, in mackintosh and sea boots (an umbrella is of course out of the question for a colporteur bookselling), from early

morning till late at night, I sold no less than 434 portions and Testaments. It is common for the Chinese to smell the books. One individual here told me the book smelt of mutton. I have heard before that foreigners are said by them to smell of mutton and soap.

We got our boat anchored a mile below the town to prevent the natives from coming to disturb the "female devil," and the "little devils," as my wife and children are styled respectfully. It was of no use, however, for the people came in crowds to see. So long as I was there it was quite convenient, for they kept quiet and bought plenty of books, but as soon as they were sufficiently supplied and I had gone into the city to canvass the shops and houses, they thought it best to give the boat a coat of mud; this they seemed to have done very conscientiously, they did it so thoroughly! However, no one was hurt, neither was the boat any the worse for it, as far as I could see, after it had had a good sweeping and cleaning off. Not being satisfied with all this, the people came off from the shore to where the boat was anchored, to see the "devils."

In the afternoon we reached the large district city of Yen Chin, where we stayed till Monday, the 3d; had a little meeting on board on Sunday, as is our custom, and spoke of Naaman the Syrian. When we came to Elisha's refusing the money and presents offered to him, the people outside, who had come in boats to listen, remarked that Elisha did "*hao-Si*," or works of supererogation in not taking the money, etc. * * *

4th. Sold a good many books in Sang Kang. This is a busy place, especially as regards knocking off foreigners' hats. Mine came off so many times that before long I got quite used to it. I don't say I got to like it—indeed I showed my disapprobation. I got hold of the pigtail of one of the worst of the ringleaders of those annoying me, and made him promise to go home, lest he should annoy me further. After this the people were remarkably quiet and I was able to get along better with my work than ever.

5th. Although Fu-ling is the smallest walled city I have ever seen, being less than half a mile from the north to the south gate, I distributed over three hundred books there that day. I stood over the west gate and preached for some time to the people, who seemed much interested.

I went outside the city gate, and while a little crowd was around me buying and listening, somebody cried out, and in a moment or two I was almost alone. Two small huts were burnt down and the people said it was the foreign devil "had caused the fire." The military officer had got hold of this I suppose, for he came up to me just afterwards with his temper somewhat ruffled, pretending to want books, telling me the people were afraid of me and that I needed his protection. I told him I came to sell books, not to hurt any one, and as not one had hurt me, I did not need his protection. He was quite displeased at this, and gave orders to his men to seize my books, to arrest me, and take me to the yamen. I asked him where he was going to take me, and he said to the magistrate. I asked him what he intended taking me there for, since I had sent my card and a parcel of books to the good man on my arrival in the city that morning, and he had acknowledged it by returning his card, which I then took out of my pocket and showed him. This seemed to have a different

effect, and the young gentleman, or rather "old gentleman" as the Chinese call their mandarins, rode on and left me to sell my books in peace.

6th. When we got home we were told that the military mandarin of Fu Ling, had had the city gate keepers beaten for letting us through the gates, and also the man who let us the litter, and consequently the poor fellows wanted us to give them money as we were the cause of all their stripes. As soon as we had got all necessary information as to who the people were who had been beaten, and the number of stripes they each one had, Li went off to find the individuals and to examine the backs. As, however, no gate-keeper was found who had a sore back or mark on him, we concluded that it was but another way a Chinaman had of trying to get money.

We were about fifty-two days on my journey. I had visited myself forty-seven cities, towns, and villages, and the native brethren visited many I did not. I travelled on the round journey 551 miles, and together we sold 10,000 Scriptures.

FROM REV. J. D. DAVIS, OF JAPAN.

SAN FRANCISCO, Oct. 28, 1882.

On the eve of returning to my work in Japan I wish to express my appreciation of what the American Bible Society has done and is doing in China and Japan. When a nation which has slept as Japan has for hundreds of years awakes, as she has, eager for light and for change; and when after materialism, through translated books and through teachers, has flooded the land for twenty years, opposition is at last withdrawn and prejudice removed, so that the New Testament can be printed and circulated in the language of the people; and when the demand among a population of 36,000,000 is so great that it can at times hardly be printed fast enough to supply the demand, who can estimate the importance of supplying this demand? Who can estimate the greatness of the privilege of supplying it? Eternity alone can fully reveal the grand results of the work which the Bible Society is doing in Japan. And is it doing less in China? Nay, but more; the millions of portions of God's word which have been sold and scattered throughout the length and breadth of China are leavening that mighty mass, and preparing the way for the millions of China to become a part of the kingdom of our Lord Jesus Christ. To say nothing of its work in other foreign lands, I feel that the work of the American Bible Society in Japan and China alone is worth all the Society costs the churches.

JAPAN.

Mr. Loomis refers to the great number of encouraging facts which fall under the observation of missionaries and of himself, and quotes from a letter of Rev. M. L. Gordon of Kioto, a description of his visit to Aoto, a place some thirty miles distant, where a "born-again society" of over twenty members has recently been found. On an evening when the rain fell in torrents 150 were present at a meeting which continued from 7 o'clock until 10. Some of the persons present had come from other villages, from one to eight miles away. Mr. Gordon says:

What this movement will grow into we cannot

of course tell. This very promising work had its beginning in the visit to that village, some two years ago, of a colporteur supported by the American Bible Society and ourselves. Largely out of politeness they bought a copy of Matthew's Gospel, and this with later visits from the colporteur and other Christians, has under the blessing of God, brought about this very hopeful state of things.

Mr. Loomis also quotes from Rev. J. H. Pettie of Okayama, as follows:

Omori San, the colporteur, has made another extended tour through the western part of this ken (or province). He reports a steadily growing acquaintance with and feeling in favour of Christianity. He says there is hardly a village or hamlet that does not know something about the Western religion, and unless, as in a few places, Buddhist influences are very strong, Christian teachers would be generally welcomed. He improves every opportunity to hold a meeting or converse privately on religious matters.

We entered one town where a Buddhist seminary is located. A meeting was arranged for the evening and the students turned out *en masse* to hear the stump preacher. Omori is not at all prepossessing in appearance. He is tall and awkward for a Japanese. His face is pitted with smallpox, and like old Polyphemus he has but one eye. But he is dead in earnest in his work, and when he has once opened his mouth it is almost impossible for him to stop talking. The students drove knotty questions at him and were inclined to disturb the meeting. But he was ready for them every time, and finally they quieted down and patiently heard him through; and his books went like hot cakes in that hour, students and priests buying with the rest.

JAPAN.

Mr. Loomis forwards a translation of a letter addressed to him by a Japanese at Kadzusa, to whom he had sold the Scriptures a few weeks before. It strikingly illustrates the power of the sacred book to convict of sin and reveal the way of eternal life:

KADZUSA, JAPAN, Oct. 12, 1882.

Rev. H. Loomis, American Bible Society:

I have greatly transgressed in having sent you no word since last seeing you.

When you were passing through here I heard, through the kindness and love of the two gentlemen who accompanied you, the words of salvation of the true God's way; and these were the beginning of the comfort of my soul, and for them I am truly and deeply thankful.

While I was thinking of sending a letter of thanks to you, and to express my joy at your safe return to Yokohama by ship, the Scriptures sent by you came unexpectedly to hand, by mail, on the 24th of September; since then I have been joyfully studying them both day and night. These I see were sent as a thank-offering for the assistance rendered during the time of your sojourn here, and that we might speedily receive the blessing of the true God, as you said in your kind letter, which was duly received. I am truly thankful for its instructions, no greater joy is there than this!

Again, while reading and believing, I find

God's word is very great, and most minutely and wonderfully written, having high things and deep things so that it cannot be fully understood by the little ability of such an unlearned, ignorant person as myself; but with my whole heart I sincerely believe and pray, and even while I sleep I have joyful dreams and am being gradually blessed. Already I am beginning to believe and to dimly perceive that Jesus is the Christ; and that this is come through the Scriptures received from you is a matter calling for deep and true gratitude and thankfulness both day and night.

But in regard to God's ten commandments I daily commit great sin and sin only; so that time fails me in which to repent of them. It is therefore my desire to cross over to Yokohama to receive baptism and put away all my uncleanness, to hear the Bible preached, to exhort my family and the people of my neighbourhood in the religion and salvation of the true God, with them to pray for aid in all our care and trouble, and to give joy to the church during my whole life. This is my thought and desire; but when the feudal system prevailed I was a petty official and committed much sin. When the revolution took place I lost all my property and am still unable to pay my debts, so there is not one to speak well of me. This is but reasonable, as without money, though I desire to pay I cannot, and this is contrary to right doing.

My greatest desire is to obey the ten commandments, but having no regular employment, I am like one who has lost his support and so cannot find work on the six days only. This is now my great sin, over which I can only sorrow and regret that no employment seems likely to speedily become attainable.

While thus in great trouble and bewilderment, all I can do is to offer myself a repentant sacrifice to God in this truly infinitely sad and pitiful state. My desire is that the true God would lead me into some sort of business and then on the coming Christmas enable me to go to Yokohama and receive the Lord's baptism and ten thousand ten thousands of his teachings, cleansing my heart white like snow and keeping it pure. That I may exhort and lead the people of my land, who do not yet know the religion of the true God, to serve him, and in some slight degree transmit the way [*i. e.* religion], is my whole and earnest desire and prayer.

Though the writing of these things is rude and impolite yet I have only written what is in my thoughts, and send them to you as a thank-offering for your kindness. I beseech your kind help and pity. All other matters I will leave until I see you again.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND WEST FLORIDA.

The month of November has been spent in visiting auxiliaries in almost every part of Alabama, and in assisting them to organize their work. In many counties the work is now being vigorously prosecuted.

The local work carries with it the double advantage of furnishing the masses with Bibles and

of enlisting the energies of churches which have hitherto been indifferent to the claims of the Bible cause.

The 19th and 20th of the month were spent at Huntsville, one of the best cities of the State. Here, as almost everywhere else, the auxiliary had perished, but was revived, and the newly elected officers at once assumed the canvass of Madison County.

I attended, during the month, two ecclesiastical bodies, viz., the North Alabama Conference of the Methodist Episcopal Church, South, and the State Convention of Coloured Baptists for Alabama. At both of these I was cordially received and strong endorsements of myself and work were made.

It is gratifying to note the great eagerness with which the people receive the word of God when it is taken to their homes. Local distributors report a great destitution of family Bibles.

CALIFORNIA AND NEVADA.

During the month of November I visited Woodbridge, where I preached morning and evening to united congregations and took collections at each service by request.

On the third Sabbath I was at San Leandro and preached in the Presbyterian Church. On the last Sabbath I was at Santa Cruz and addressed a large audience of four churches, united in the Methodist Episcopal Church.

The early rains falling, Colporteur Fleming was the only one labouring during a part of the month; and he visited 378 families, found forty-eight destitute, and supplied forty-five, he also supplied thirty individuals; sold sixty-three Bibles and Testaments, and gave away thirty-four, valued at \$7 32. His sales amounted to \$40 35, and he received as donations \$12 50. He visited the above number of families in twenty days, in very sparsely settled portions of Trinity and Tehama Counties, and travelled 325 miles.

The colporteur employed by the California Bible Society, and labouring in San Francisco, reports the following: Number of families and individuals visited, 884; families found destitute, seventy; supplied, forty-two; persons supplied, 152; Catholics and Catholic families supplied, 128. Twenty ships were visited and the Scriptures distributed in ten languages.

GEORGIA AND FLORIDA.

I spent the autumn months mainly in North Georgia, where I delivered fifty public addresses, held sixteen anniversaries of auxiliaries, and numerous other Bible meetings, which have been attended by people of all the evangelical denominations. Several of the anniversaries were held with the Baptist brethren, and the others in Methodist and Presbyterian churches. My collections have not always been in proportion to the size of the congregations.

The Atlanta Bible Society, under the direction of its efficient president, Rev. W. P. Patillo, has raised during the last three months \$800 for the re-canvass of the city, and is now employing three colporteurs in this benevolent work.

The Columbus Bible Society proposes to raise \$1,000 for a re-supply of that city and the adjacent suburbs.

During the five years that I have had the supervision of the Society's colportage work in Georgia, one hundred and seventeen counties have been canvassed. The number of families visited has been 101,339; families found destitute

of the Scriptures, 27,304; destitute families supplied, 21,251. These figures refer only to what has been accomplished by the American Bible Society and do not include labour performed by auxiliaries and voluntary distributors. Twenty counties remain to be canvassed, in some of which, however, colporteurs are already at work, and there are several other counties which will need re-canvassing at an early day.

ILLINOIS AND WESTERN INDIANA.

Six auxiliaries report for November, to wit: Galena Bible Society, and Kane, Vermillion, and Winnebago Counties, Ill., and Floyd and Knox Counties, Ind. These auxiliaries are most of them in a flourishing condition, active and successful, both in financial and missionary points of view.

Galena Bible Society is the oldest organization in Northern Illinois, and keeps its field (embracing Jo. Daviess County, with the exception of one township which has an auxiliary of its own) well worked up. Very little destitution escapes the yearly visits of the local workers. The auxiliary keeps a good balance to its credit and makes liberal donations to the Parent Society.

Floyd County, Ind., makes its first complete report for some time past, but they have not been idle if they have kept very quiet. The work is in excellent condition in the city (New Albany) and in the county. They keep it well canvassed and supplied.

Knox County, Ind., has done good work in the past year and years, but proposes to do more soon in the way of canvass and collections.

IOWA.

Rev. D. B. Gordon finished the thorough canvass of Iowa County, and has commenced the canvass of the southern part of Poweshiek County. He did a grand work in his last field.

A few facts in regard to the canvass of Iowa County: Days engaged in the work, 207; miles travelled, 2,392; families visited, 3,192; families found destitute, 324; supplied, 169; destitute individuals supplied in addition, 252. Books sold, 536; books given away, 599; large missionary sections, and great destitution and poverty, and hence the donations in Bibles were of necessity very large and the expense heavy. Value of books sold, \$303 18; cash donations received, \$420 90; total amount of sales and contributions, \$724 08.

Six county canvassing agents reported in November, number of days of service, 180. They raised in contributions \$403 62, and their sales \$243 89, and \$46 25 on subscriptions yet to be paid. They visited 2,532 families and business places, found destitute 286 families, and supplied 222 of these families, and 193 destitute individuals; sold 589 books, and donated 333 Bibles, Testaments, and Portions of the Holy Scriptures; value of the donations, \$114 39.

No such thorough and general missionary work has ever been done in the whole State of Iowa, as the present Bible canvass in the field. Our agents reach hundreds of families in every county, that are reached by no other Christian agency.

KENTUCKY AND TENNESSEE.

The first Sunday of the month I spent with two of our churches in the city of Louisville, Ky. The other three Sundays I spent in West Tennessee, viz., the second in Memphis; the

third in Humboldt at 11 o'clock, A.M., organizing a new auxiliary, and at Trenton in the evening at 7 o'clock, attending the anniversary of the Gibson County Bible Society; the fourth at Jackson, re-organizing the Madison County Bible Society. The meetings at Trenton and Jackson were decided successes. At the former the contribution was \$50, at the latter \$76, and at both places were very cheerfully and liberally given.

The week-days intervening between the Sabbaths I spent in visiting central points in West Tennessee, to ascertain as nearly as possible the condition of the Bible society and its work.

November 7th I visited the West Tennessee Synod of the Cumberland Presbyterian Church at Humboldt, was warmly received, and had all the time required given me to address the Synod on the Bible cause. The same cordial reception was afforded me by the Memphis Conference of the Methodist Episcopal Church, South, at Dyersburg on the 16th inst.

MISSOURI.

On the 1st of November I was at Kansas City, in the Annual Convention of the Congregational Churches of Missouri, and by invitation presented the Bible cause. I was next at Columbia, the site of the State University, and was glad to be present at the morning service of singing, Scripture reading, and prayer. One of the professors is president of the Boone County Bible Society. At its last anniversary \$50 were collected; and two years since, Dr. Laws, president of the University, gave the auxiliary \$50.

The Hannibal Bible Society had for thirty years been more or less active, but during some years past has gone to decay. At a recent public meeting the city pastors and others gave earnest addresses, the auxiliary was re-organized, and now has a hopeful future.

My third Sabbath was passed at Savannah, the county seat of Andrew County. A colporteur of the American Bible Society is now canvassing the county; he was present at our Bible meeting, the first held for three years; the addresses were spirited, and a small collection was made.

NEBRASKA, COLORADO, AND WYOMING TER.

In the performance of this month's service, I have travelled 1,109 miles; visited four auxiliaries and three branch societies. York County Bible Society is, for the first time, out of debt. This is one of the very best auxiliaries in the State. Religious societies are united and work together in harmony; nearly all have their own houses of worship, and the time will soon come when this society will gladly be placed among the helpers of the Parent Society.

Cass County Bible Society is very nearly out of debt, and will very soon also be a willing and ready helper of the Parent Society. The Weeping Water branch of this society I expect soon to organize into an auxiliary society.

The great work the Parent Society inaugurated so recently, of visiting every family in the United States and supplying the destitute with the living word, is being pushed in this district as rapidly as the proper men can be found to do it.

While the great influx of settlers into this State, as well as all other new States, are people of small means, demanding aid in every department of religious work, still the time is not far distant when, with proper cultivation, the money thus invested will be returned with large increase and used to bless the world.

OREGON AND WASHINGTON TERRITORY.

The month has been one of activity and encouragement in the work. My receipts for the month aggregate \$268. Four colporteurs have been at work in the field—one in Eastern, and one in Western, Washington Territory, and two in Oregon. They report the following items of work done: 1,369 miles travelled; 1,431 families and business places visited; seventy-four families found destitute; fifty-five supplied, and sixty-one destitute persons in addition. Volumes donated, 117, valued at \$28 15; volumes sold, 691, valued at \$442 75. Amount collected on donations, \$153 65. These agents laboured respectively in Spokane, Whitman, and Chehalis Counties in Washington Territory, and in Polk and Yamhill Counties in Oregon. The demand for family Bibles is unprecedented. When the people see how cheaply the books are sold they are willing to aid the Society.

TEXAS.

This month I organized an auxiliary society in Hill County, and another was organized with my direction at Dangerfield, in Morris County, where one had existed in former years. I held two anniversaries of auxiliary societies, those of Robertson and Uvalde Counties. Both were on rainy Sabbaths; consequently there was mud, mud, in true Texan style, and the attendance and contributions were small. I found, however, a good interest and a desire to maintain their Bible depositories. Robertson County has a mixed population—German, Polish, Chinese, and American. The majority are Freedmen, poor and thriftless. Uvalde County is far out on the frontier, having a very sparse population of stockmen, largely Mexican, papal and illiterate.

I visited Johnson and Cooke County societies. These are new counties and filling up by immigrants from the old States. The various denominations are pressing every point to organize and build churches; so that the officers of the Bible societies feel that they would not be sustained in an effort to canvass their fields. However, these counties were thoroughly supplied by our colporteurs about three years ago, and now the churches are reaping the fruits.

The canvass of Travis County by the Austin Bible Society is progressing very well.

I visited and addressed the annual meetings of three ecclesiastical bodies, viz., the North-west Texas and the North Texas Conferences of the Methodist Episcopal Church, South—Bishop Parker presiding—and the Austin Conference of the Methodist Episcopal Church—Bishop Bowman presiding. These conferences have, in the aggregate, 605 local, and 298 traveling preachers, and a membership of about 54,000. They appointed committees on the Bible cause, passed resolutions commendatory of the American Bible Society, and promised co-operation and church collections annually. But many, here in Texas, fail to appreciate the relations between the Bible Society and the churches—that it is their "John the Baptist," and that it is their duty, not only to preach, but also to distribute the printed word, "the sword of the Spirit," upon which depend the advance, the vitality, and the permanency of the churches.

WEST VIRGINIA.

Greenbrier County Auxiliary, Union Bible Committee, Monroe County Auxiliary, and Summers

County also, have engrossed my time the past month, and all have done remarkably well excepting the first, where tempestuous weather and drenching rain affected attendance and contributions.

The welcome I received by the Synod of Virginia at Charleston has opened a more effectual door to me in Southern West Virginia than ever.

The Chesapeake and Ohio Railway is one of the greatest civilizers the State has of a material character, and creates a demand for a preached gospel, and Bible dissemination. Hamlets and villages are springing up as by magic all along its route. Commerce, agriculture, merchandise, and mechanic arts are making rapid strides. Southern West Virginia, from the summit of the Allegheny Mountains to the Big Sandy, is the fairest and most thriving portion of the State, and the most promising for purposes of Bible seed sowing and culture.

Three new auxiliaries have been organized by me in this section, and five resuscitated. The aggregate indebtedness of the old societies when I first entered this region was about \$600. Now, all have flourishing depositories paid for, with a good working capital in addition.

COLPORTAGE NOTES.

One of the colporteurs in Missouri says, in his monthly report: "I find many families in which no one is able to read. The reply to my inquiry of the head of the family in such cases is, in substance, 'I have no use for a Bible.' After receiving this answer from one man, and despairing of persuading him to purchase at the regular price, I asked what he would give for one. His answer was the same but more emphatic. I then said if he would give me corn enough to feed my horse I would give him a Testament. He, with apparent reluctance, accepted my offer after learning how many ears of corn I wanted, telling me to go to a field near by and get it.

"Another, whose wife could read, but who told me she had not opened a Bible for eight years, bought a Bible, paying me twenty-five cents for it, that being all the money he had. Another of the same class bought a Bible, saying he had never owned one before, though he had a grown up daughter and several other children. Still another, who could read, had never owned a Bible though he had been married sixteen years.

"I also met a preacher who had only a New Testament. He told me he did not think he had ever read a dozen chapters in the Old Testament, neither could he see the use of it. Another holding the same office had not a complete copy of even the New Testament, but gladly availed himself of the opportunity to purchase a Bible. It is by no means a rare occurrence to hear the father of a family, although a church member, confess that he is destitute of a Bible, and sometimes has not even so much as a New Testament."

THE Douay translation of Second Peter i. 19, reads, "And we have the word of prophecy now given; to which you do well to attend as a light shining in a dark place," etc., and yet Archbishop Tillotson was right when he said, "It is a hard case the Church of Rome reduces men to, who will neither allow them any salvation out of their church, nor the best and most effectual means of salvation in it."

Miscellaneous.

RESULT OF MISSIONS.

The Hon. David B. Sickles, late United States Consul at Bangkok, Siam, who has enjoyed special opportunities for observing the missionary work among mixed populations, bears the following testimony respecting the results of Christian missions established in heathen countries in the East:

Our American missionaries, in carrying the Bible into foreign lands, have opened up new avenues for trade, established our flag in distant ports, formed new treaties of friendship and commerce where none existed before, giving employment to our merchant marine, taught the English language so as to facilitate commercial transactions, and introduced American books and newspapers. In my opinion they have accomplished more for our government in extending our influence in the East than all the consuls in the service, and the country could afford to pay them a handsome bounty for their disinterested labours.

AN ENDLESS BOOK.

The Rev. James Caughey relates that a couple of infidels were once standing together on the deck of a vessel as she glided past a desolate island of the sea. One said to the other: "Suppose you were condemned to live on this island alone, and had the choice of but one book for your companion, what book of books would you choose?"

The other replied: "I would select Shakspeare, because of the variety of his themes."

"Well," rejoined the other infidel, "although I do not believe the Bible, yet I would choose it for my companion, for the Bible is an endless book." Endless! Yes, and the joy it reveals is endless, the delightful employments to which it directs are endless, the path of progress it opens is endless. O God, "Thy testimonies are wonderful!"

Bible Society Record.

NEW YORK, JANUARY 18, 1883.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, January 4th, 1883, Frederick H. Wolcott, Esq., Vice President, in the chair.

Announcement was made of the recent decease

of William G. Lambert, Esq., a member of the Board, and of the Rev. Charles P. Krauth, D.D., a member of the Committee on Versions.

Religious services were conducted by the Rev. J. M. Pringle, of Astoria, N. Y.

Grants of books were made to the value of about \$9,000, to various societies, churches, and individuals, and a grant of \$182 36 in money to the Missionary Society of the Methodist Episcopal Church for Sweden.

During the month of December, 21,865 volumes of the Scriptures, of the value of \$6,722, were consigned to 180 colporteurs of the Society at work in twenty-two States.

Two societies in California, four in Iowa, and one in New York, were recognized as auxiliary.

Mr. Loomis, the Society's agent in Japan, writes under date of November 14th, giving the very impressive intelligence that Japanese Christians had formally expressed an earnest desire to be represented in the work of translating the Old Testament by scholars chosen by themselves.

It was announced that C. T. O. King, of Monrovia, has accepted the position of Agent of the Society in Liberia, to which he was recently elected by the Board.

Mr. Hamilton, the Society's Agent in Mexico, wrote on December 11th that the sales during the four preceding months had amounted to \$380.

Reference was made to letters recently received from Mr. Prince, of St. Petersburg, from the Rev. Jas. E. Tracy, of the Madura District, India, and from Mr. Wm. Ireland, of the Zulu Mission.

The total receipts for December were \$79,906 45. The issues were 106,038 volumes.

IN MEMORIAM.—WILLIAM G. LAMBERT.

ADOPTED JAN. 4, 1883.

Again, in the providence of God, this Board is called to mourn the decease of one of its oldest and most valued members—Mr. William G. Lambert, who died suddenly of pneumonia on the 24th of December, 1882, in the eighty-fifth year of his age.

Mr. Lambert was a lineal descendant of the first settler of Rowley, Mass., where he was born and spent the years of his early childhood. A strong preference for business life led him, at the age of nineteen years, into the employ of a wholesale dry goods firm in Boston, of which he became a partner on attaining his majority. In 1839 he commenced business in this city, but returned to Boston in 1844, as a member of the well-known firm of A. & A. Lawrence & Co. Seven years later he returned hither as the head of the New York branch of that house. From 1868 to 1874 he was a member of the firm of Geo. C. Richardson & Co. For the last seven or eight years Mr. Lambert, though retired from

the cares of a busy mercantile life, has been a valued member of several boards of direction in secular institutions of honour and trust. Meanwhile he was no less active than ever in those personal labours, as a member and officer of the Christian church, for which he was conspicuous in Boston and New York for more than sixty years. All Christian benevolent and charitable societies found in him a liberal and active helper, notably the American Bible Society and the American Home Missionary Society. He became a member of this Board of Managers in 1864, and served on its Committee on Finance from 1864 to 1869. In these positions, the duties of which he performed with rare fidelity and punctuality, his associates soon learned to place great reliance on his sound judgment, marked conscientiousness, and intelligent devotion to the beneficent objects of this Institution.

In view of these services, the following resolutions are submitted for adoption :

Resolved, That in the recent decease of their associate, Mr. William G. Lambert, the Board of Managers of the American Bible Society mourn the loss of a most useful and honoured citizen; a merchant of unblemished integrity; an intelligent lover and student of the word of God; a discreet counsellor in plans, and zealous sharer in efforts, for its distribution throughout our land and the world.

Resolved, That these resolutions be spread upon the minutes of this Board and published in the *Record*, and that an engrossed copy of them be communicated to the family of Mr. Lambert, with assurances of the Board's sincere sympathy with them in their bereavement, tempered though it be, with grateful recognition of the divine mercy that granted to our friend a life so long and so full of services profitable to his fellow men and honourable to the Christian name.

FOR ITALIANS AND CHINESE.

To meet the wants of Italians who have recently come to this country and have been gathered into Sabbath schools, the Society has imported copies of the bi-lingual Gospel of Matthew, having the English and Italian side by side. They may be ordered of the General Agent: price, 12 cents each.

The Gospel of Matthew in English and Chinese (Wenli) can be obtained in the same way for 25 cents a copy.

AMERICAN EDITIONS OF THE NEW TESTAMENT IN GREEK.

A remarkable illustration of the attention which has been given in this country to the study of the New Testament in the original Greek, is furnished by a paper prepared for the American Philological Association by Dr. Isaac H. Hall, of Philadelphia. O'Callaghan's "List of Editions" of Scriptures printed in America previous to 1860 had enumerated only sixteen editions of the Greek Testament; while Dr. Hall,

making much more thorough investigation and bringing the list down to the present time, furnishes a list of 105 editions of the Testament, and sixty-nine editions of separate parts of the Testament. Some of these are probably reissues from plates, and twelve editions are noted as having been actually printed abroad; but after making all due allowances for slight changes of date in the imprint, an examination of the list evinces a widespread interest in the study of the original books, and great diligence on the part of American scholars in critical study and editorial work.

Societies Recognized as Auxiliary,

January, 1882.

With Names and Post Office Addresses of Corresponding Secretaries.

Alameda and Contra Costa B. S., Cal., J. L. Lyon, Oakland.
Sacramento B. S., Cal., Rev. N. Slater, Sacramento City.
Colfax and Vic. B. S., Iowa, Thomas V. Baker, Colfax.
Lisbon and Vic. B. S., Iowa, J. R. Wetherell, Lisbon.
Lyon Co. B. S., Iowa, F. A. Keep, Rock Rapids.
Newburg B. S., Iowa, A. H. Palmer, Newburg.
Mount Morris B. S., N. Y., P. Sheldon, Mt. Morris.

Deceased Members.

Rev. Charles P. Krauth, D.D., LL.D., Philadelphia, Pa.
Rev. John C. Smith, Indianapolis, Ind.
Rev. William L. Gaylord, Chicopee, Mass.
Joseph R. Skidmore, New York.
Rev. Titus Coan, D.D., Hilo, Hawaiian Islands.
Hon. Godlove S. Orth, La Fayette, Ind.
Mrs. E. G. Sutton, St. Clairsville, Ohio.
Mrs. Mary S. Wood, Piqua, Ohio.
Mrs. Mary E. Conrad, Piqua, Ohio.
Capt. Robert Crichton, Antwerp, Holland.
Daniel M. Wood, New York.
Rev. Mosely Dwight, Chelsea, Mass.
Rev. Jacob H. Van Woert, Lawyersville, N. Y.
Martin C. Garner, Kline Kill, N. Y.
Mrs. Catharine Brown, Tarrytown, N. Y.
Mrs. Sarah H. Northrop, Fairfield, Ct.
James Wiggins, New York.
Mrs. Anna M. Eva, Philadelphia, Pa.
Rev. J. M. Ballou, Clarence, N. Y.
Rev. E. J. L. Baker, Pleasantville, Pa.
Susan Amelia Wakeman, Southport, Ct.
George L. Tibbals, Milford, Ct.
Mrs. Lucy Ann Starr, Rochester, N. Y.
Justus Yale, Brighton, N. Y.
Rev. Henry O. Sheldon, Oberlin, Ohio.
Mrs. Sophia W. Wetherbee, Saco, Me.
Rev. Asahel Bronson, French Creek, W. Va.
John Sniffen, Brooklyn, N. Y.
James H. Clark, Trenton, N. J.
Joseph B. Peaslee, Madrid, N. Y.

Summary of District Superintendents' Reports,

For the month of November, 1882.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	119
Anniversaries attended.....	43
New Societies and Committees formed.....	6
Sermons and Addresses delivered for the Bible cause	143
Letters sent.....	1,748
Miles travelled on official duty.....	20,840
Donations and subscriptions secured for the Bible cause	\$1,784 31

Summary of Bible Distribution in November by One Hundred and thirty-nine Colporteurs and Thirty-one County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	2,881	657
Miles travelled.....	98,564	7,194
Families visited by them.....	35,650	11,404
Families found destitute of the Bible.....	5,567	1,197
Destitute families supplied.....	4,402	889
Destitute individuals supplied in addition....	2,621	827
Number of books sold.....	15,423	2,386

Value of books sold.....	\$5,498 73	\$1,176 61
Number of books distributed gratuitously....	4,560	1,879
Value of books distributed gratuitously.....	\$1,162 38	\$586 00
Contributions received.....	\$481 42	\$1,990 70

Summary of Fifty-eight Annual Reports of Auxiliary Societies,

Received in December, 1882.

Receipts from sales in twelve months.....	\$4,235 66
Receipts from collections and donations.....	3,853 11
Paid American Bible Society on book account.....	4,615 51
Paid American Bible Society on donation account.....	961 58
Expended on their own fields.....	1,810 22
Value of books donated.....	682 97
Value of stock on hand at date.....	7,453 77
No. of these Auxiliaries reporting general operations	12
Collecting and distributing Agents employed.....	12
Families visited by them.....	11,431
Families found destitute.....	1,141
Destitute families supplied.....	889
Destitute individuals supplied in addition.....	690
Sabbath and other schools supplied.....	4

MONEYS RECEIVED IN DECEMBER, 1882.

Alles, Henry, Sr., Pittsburg, Pa.....	\$2 45
Amstutz, Nicholas, Wooster, Ohio.....	2 00
Bacon, Mrs. Eugenia J., New York.....	9 83
Cowles, Mrs. S. M. P., Randolph, N. Y.....	3 20
Cannon, W. H., Stillwater, Minn.....	2 00
Cushman, Margaret and Mary, Troy, N. Y.....	2 00
Collections by Colporteurs.....	983 90
Echelmeyer, I. H., St. Charles, Mo.....	20 00
Ely, Ambrose K., New York.....	600 00
From Friends in the Pacific, for Gilbert Islands Testaments, Honolulu, Sand. Isl.....	200 00
Frazer, Rev. H. B., La Villa, Fla.....	50
Fox, George, Stamford, Ct.....	5 00
Fardell, John, Fall River, Wis.....	5 00
Garretson, Ann B., Franklin Park, N. J.....	10 00
Harman, Jacob, Independence, Ind.....	2,500 00
Hoyt, Norwalk, Ct.....	5 00
Hubbard, Lucina, Oberlin, Ohio.....	5 00
Harman, Wesley, St. Lawrence Co., N. Y.....	28 00
Henning, J. C., Stillwater, Minn.....	2 00
Harris, Mrs. Eliza P., Brooklyn, N. Y.....	200 00
Henning, Mrs. Dr. T. S., Springfield, Ill.....	5 00
In Memoriam, Somerville, N. J.....	10 00
"J. H.," Hilton, Ill.....	10 00
Langdon, Wm. M., New York.....	80 00
Leuthold, J. H., Helvetia, Wis.....	10 00
Lemke, R., Stillwater, Minn.....	1 00
Luetchford, Miss M. A., Rochester, N. Y.....	3 00
Lusk, Matthias, Coxsackie, N. Y.....	5 00
Miller, G. R., Belinda, Iowa.....	5 00
Morgan, H. T., New York.....	100 00
Ormstead, Mrs. Jane, Ironton, Ohio.....	5 00
Parchall, J. H., Ark.....	1 00
Pettijohn, Ruth, Adrian, Ill.....	2 00
Rogers, Eli F., Brauford, Ct.....	30 00
Smith, Rev. H. A., Dallas, Texas.....	50
Sheldon, Miss Caroline M. (deceased), Schuylerville, N. Y.....	90 00
Stout, John, Princeton, Ind.....	5 10
Sayre, Brooks, Summit, N. J.....	15 00
Sundry donations at Monticello, through Rev. W. H. Vernor, Dist. Supt., Ark.....	6 25

Mrs. Caroline Phelps Stokes Fund.....	250 00
Theodore S. Faxton Fund.....	125 00

LEGACIES.

Anner, Katherine F., late of Chenango Co., N. Y.....	500 00
Doolittle, Mrs. Delano, late of Saratoga Co., N. Y.....	50 00
Hite, James, late of Terre Haute, Ind.....	200 00
Orelup, Wm., Jr., late of Cohoes, N. Y.....	6 00
Porter, Andrew W., late of Monson, Mass.....	480 00
Schoals, F. P., late of New York.....	25,000 00
Sanford, Alvah, late of Granville, Ohio.....	687 00
Thompson, Mrs. Mary L., late of New York.....	10,000 00
Templeton, John, late of Boston, Mass.....	560 00
Wales, Danforth, late of Chenango Co., N. Y.....	1,335 82

88,788 82

CHURCH COLLECTIONS.

ALABAMA.

Central Alabama Meth. Ep. Conference.....	\$1 25
Colored Baptist Convention.....	6 80
Huntsboro, Baptist Ch.....	10 25
North Ala. Conference, Meth. Ep. Ch., South	73 20
Oswatchee, Baptist Ch.....	8 00

CONNECTICUT.

Canton Centre, Cong. Ch. and Society.....	5 60
Danielsonville, Cong. Ch.....	5 00
Fairfield, First Cong. Ch.....	25 00
Falls Village, Meth. Ep. Ch.....	5 00

KANSAS.

Hiawatha, Evangelical Association.....	1 20
Highland, First Cong. Ch.....	2 50
Pardee, Seventh Day Baptist Ch.....	88
Stockton, First Cong. Ch.....	1 70
Wellington, Union Bible Meeting.....	30 97

MAINE.

Yarmouth, First Ch. and Society.....	3 47
--------------------------------------	------

MASSACHUSETTS.

Lynn, First Cong. Ch.....	10 00
---------------------------	-------

MICHIGAN.

Inlay City, Union Meeting.....	3 00
--------------------------------	------

MINNESOTA.

Hastings, Pres. Ch.....	7 01
Stillwater, Swedish Evang. Luth. Ch.....	6 82
Vasa, Swedish Luth. Ch.....	10 00

MISSOURI.

Lawrence County, Evangelical Association.....	3 60
Marquand Circuit, Meth. Ep. Ch., South.....	3 00
Savannah, Meth. Ep. Ch.....	4 53
" Pres. Ch.....	4 53

NEBRASKA.

Weston, Swedish Evangelical Lutheran Edengorg Congregation.....	3 00
---	------

NEW YORK.

Barrytown, Memorial Church of St. John the Evangelist.....	51 77
Dansville, Pres. Ch.....	60 00
Franklin, Meth. Ep. Ch.....	15 00
Flushing, Meth. Ep. Ch.....	3 00
Mexico, First Pres. Ch.....	21 48
New York, Murray Hill Pres. Sab. School.....	22 80
Tyre, Meth. Ep. Ch.....	3 00
West Camden, Pres. Ch.....	4 72

NORTH CAROLINA.

Lexington, Pres. Ch.....	5 50
--------------------------	------

SOUTH CAROLINA.

Rock Hill, Pres. Ch.....	7 95
--------------------------	------

TENNESSEE.

Cumden, Meth. Ep. Ch., South.....	6 95
Sparta Circuit, Central Tenn. Conference.....	85

TEXAS.

Austin Conference, Meth. Ep. Ch.....	5 25
North Texas Conf'ce, Meth. Ep. Ch., South.....	16 10
Northwest Texas Conference, " ".....	8 40

WEST VIRGINIA.

Martinsburg, Meth. Ep. Ch.....	7 50
--------------------------------	------

WISCONSIN.

Pleasant View, Western Primitive Meth. Ch.....	2 30
--	------

\$478 83

AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

Rev. O. M. Addison, Brazos Point, Tex.....	3 00
Rev. A. E. Chandler, Ga.....	13 50
Eon Christopherson, Pigeon Falls, Wis.....	20 00
Rev. M. A. Dougherty, Austin, Tex.....	6 25
D. H. Johnson, Clinton, S. C.....	10 20
L. P. Haddon, Tampa, Fla.....	12 25
Miss M. E. M'Campbell, Goliad, Tex.....	80
T. J. Phillips, Mt. Tabor, Fla.....	15 65
W. J. Snider, Elloree, S. C.....	5 00
Rev. Geo. S. Savage, D. S., Ky.....	23 00
Rev. J. D. Scarlett, Decatur, Tex.....	5 00
Rev. James H. Saye, Chestnut Grove, S. C.....	10 00
Kansas Central Agency.....	74 84

198 99

AUXILIARY SOCIETIES.

	as Donations on Account.	
Lenox and Vicinity, Iowa.....		\$37 00
Meeklenburg County, N. C.....	180 00	10 00
Morning Sun, Iowa.....	50 00	83 92
Marine, Minn.....	8 35	
Monroe County, W. Va.....	23 90	
Medina County, Texas.....	2 00	28 00
Marshall County, Ill.....		110 00
Magnolia, Iowa.....		6 96
Monroe County, Ark.....		8 60
Madison, Tenn.....		76 00
Maine.....		750 00
Morris County, Texas.....		19 85
Monroe County, W. Va.....		36 71
Montebello, Ill.....		11 90
Madison County, N. Y.....		83 50
Marion County, Iowa.....		59 97
Minersville Welsh, Pa.....		20 00
Mattoon, Ill.....		50 00
Milford, Mass.....		14 13
Mahoning County, Ohio.....		13 36
Newburg, N. Y.....		267 85
New York.....		8 25
Otsego County, N. Y.....	90 00	
Oxbow, N. Y.....	60 00	4 50
Ohio County, Ky.....		7 60
Oglethorpe County, Ga.....		2 80
Oxford, Ga.....		9 60
Oregon.....		132 80
Ontario County, N. Y.....		10 00
Prairie County, Ark.....	26 00	
Pennsylvania.....		2,741 49
Poweshiek County, Iowa.....		54 72
Pike County, Mo.....		50 00
Peoria County, Ill.....		30 00
Rensen, Steuben, & Vic. Welsh, N. Y.,	24 90	
Richland County, Ohio.....		55 52
Roanoke County, Va.....		40 56
Roane County, Tenn.....		28 00
Rice County, Minn.....		48 61
Robertson County, Texas.....		30 58
Randolph County, Ind.....		24 34
Randolph County, Ill.....	30 00	18 25
St. Lawrence County, N. Y.....	53 84	
St. Clair County, Ill.....	250 00	42 00
St. Louis, Mo.....		100 00
Summers County, W. Va.....		51 94
Salem, Ohio.....		24 59
Social Circle, Ga.....		27 85
Stephens City, Va.....		30 14
South Seneca, N. Y.....		8 73
Tirzah, N. C.....	60 00	15 00
Torrington, Ct.....		14 58
Tupelo, Miss.....		69 75
Thomastown Welsh, Ohio.....		26 83
Ulster County, N. Y.....	150 00	
Union Bible Committee, W. Va.....	6 10	20 25
Uvalde County, Texas.....		43 00
Virginia.....		290 00
Vermont.....		2 00
Verona, Mo.....		30 87
Washtenaw County, Mich.....	20 00	21 05
Wood County, Wis.....	11 16	
Wellington, Ohio.....		144 24
Waxhaw, S. C.....		36 00
Wayne County, N. Y.....		28 80
Washington County, Minn.....		82 18
Waseca County, Minn.....		42 97
Wayne County, Mich.....		25 00
Wayne County, Ohio.....		110 47
York County, Neb.....		11 52
	\$1,583 33	10,348 60—11,931 93
Rev. John Hinton, D. S., Minn.....		8 00
Rev. W. B. Rankin, " Texas.....		64 87
Kansas Central Agency.....		16 40
		88 97
MISCELLANEOUS.		
Interest.....		3,725 15
Trade Sales.....		990 43
Retail Sales.....		4,685 87
Sales by Colporteurs.....		11,114 10
Rents.....		2,505 90
Record Subscriptions.....		13 16
Sundries.....		239 52
		\$79,906 45
A. L. TAYLOR,		
Assistant Treasurer.		

A. L. TAYLOR,
Assistant Treasurer.

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

S. WELLS WILLIAMS, LL.D.President.
REV. EDWARD W. GILMAN, D.D.	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.	
REV. ALBERT S. HUNT, D.D.	
ANDREW L. TAYLORAssistant Treasurer.
CALEB T. ROWEGeneral Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from *twenty-five cents to twenty-seven dollars*. Testaments from *five cents upwards*.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida.....	Rev. B. F. RILEY, <i>Evergreen, Ala.</i>
Arkansas.....	Rev. W. H. VERNOR, <i>Little Rock, Ark.</i>
California & Nevada.....	Rev. JOHN THOMPSON, <i>Oakland, Cal.</i>
Georgia & Florida.....	Rev. J. L. LYONS, <i>Jacksonville, Florida.</i>
Illinois & West'n Indiana.....	Rev. E. G. SMITH, <i>Morrison, Whitesides Co., Ill.</i>
Iowa.....	Rev. O. J. SQUIRES, <i>Mt. Vernon, Iowa.</i>
Kansas.....	Rev. J. J. THOMPSON, <i>Topeka, Kansas.</i>
Kentucky, Eastern and Middle Tennessee.....	Rev. GEO. S. SAVAGE, M.D., <i>Covington, Ky.</i>
Michigan & Wisconsin.....	Rev. GEORGE M. TUTHILL, <i>Kalamazoo, Mich.</i>
Minnesota & Dakota.....	Rev. JOHN HINTON, <i>Faribault, Rice County, Minn.</i>
Missouri.....	Rev. EDMUND WRIGHT, <i>St. Louis, Mo.</i>
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WAINWRIGHT, <i>Blair, Neb.</i>
North & South Carolina.....	Rev. C. H. WILEY, D.D., <i>Winston, Forsythe Co., N. C.</i>
Ohio & Eastern Indiana.....	Rev. E. S. GILLETTE, <i>Cleveland, Ohio.</i>
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, <i>Salem, Oregon.</i>
Texas.....	Rev. WILLIAM B. RANKIN, <i>Austin, Texas.</i>
Utah, Idaho, & Montana.....	Rev. H. D. FISHER, D.D., <i>Salt Lake City, Utah.</i>
West Virginia.....	Rev. WALTER R. LONG, <i>Wheeling, W. Va.</i>

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1883, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.